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From the Massachusetts Quarterly Review.

The Mexican War.

BY THEODORE PARKER.

(Continued.)

II. WAR WAS EXPECTED AS THE CON-
SEQUENCE OF THE ANNEXATION.

In his letter of June 4th, 1845, to Mr. Bu-
chanan, Mr. Donelson says,

"If Mexico takes possession of the coun-
try between the Nueces and the Rio Grande,
and comes still further east within the Texas
territory, are the United States to stand still?
Mexico has about seven thousand troops on
the Rio Grande." "I look upon war as in-
evitable—a war intended to deprive both Tex-
as and the United States of all claim to the
country between the Nueces and the Rio
Grande."—p. 54.

June 23d, writing to Mr. Buchanan, he
says, "The British minister—who has been
recently to Mexico—informed President Jones
that he thought war would be the consequence
of the determination of Texas to accept the
terms of annexation."—p. 55.

Again, in writing to Mr. Allen, June 11th,
1845, he says,

"Mr. Allen remarks 'that a new invasion
of Texas may be reasonably apprehended, if
the proposals [of annexation] lately received
from the United States, should be accepted.'
Such a war would be hastened and occasioned
by the acts and aims aimed at the interests,
no less of the United States than of Texas.'
The undersigned is authorized to say that a
force consisting of three thousand men, will
be prepared to act without a moment's de-
lay." &c.—p. 57.

Again to the same, June 13th—

"Such an invasion, occasioned by the acts
of the United States, it will of course be the
duty of the President of the United States to
repel."—p. 69.

June 22d, 1845, he writes to Captain Stock-
ton,

"The prospect of a Mexican war is so im-
mediate as to justify your remaining on the
lookout for the worst. It is openly threaten-
ed by Mexico."—p. 78.

June 26th, he writes to Mr. Buchanan,

"The very preference manifested by Tex-
as for annexation, must be mortifying to the
pride of Mexico, and may very probably in-
duce her to commence against this country
sudden and active hostilities."—p. 80.

June 28th, he writes thus to General Tay-
lor:

"An invasion of Texas may be confidently
anticipated."—p. 93.

July 21st, 1845, he writes to Mr. Buchan-
an,

"The common opinion of the citizens best
acquainted with the Mexican population is,
that the [Mexican] government will be obliged
to declare war."—p. 96.

III. THERE WAS A SCHEME TO THROW THE
BLAME OF THE WAR UPON MEXICO.

June 11th, 1845, he writes to Mr. Buchan-
an,

"Care will be taken to throw the responsi-
bility of aggressive measures on the Govern-
ment of Mexico."—p. 56.

Again to the same, June 23d,

"If she undertakes such an expedition, she
of course puts upon the hazard of war the
whole claim, and gives us the right of going
not only to the Rio Grande, but wherever else
we may please."—p. 74.

July 2d:

"It is better for us to await the attack than
incur the risk of embarrassing the question of
annexation with the consequences of immedi-
ate possession of the territory to the Rio
Grande. You will find that I have guarded
every point." "It appeared to me wiser to
look for some advantage from the assailing
movement threatened by Mexico, than to re-
sist the passage [by the Texas Congress] of a
law putting the Texas forces under the Ma-
jor-General, the effect of which would have
been the immediate expulsion of all Mexican
soldiers found on the east bank of the Rio
Grande. If by such a law the whole of the
Texan claim, in respect to limits, could have
been taken out of dispute, its passage would
have been insisted upon; but as there would
have remained all the Santa Fe region, it oc-
curred to me well enough that the subject is
left as it is by this Congress."—p. 73.

June 28th, he writes to General Taylor,

"I would by no means be understood as
advising you to take an offensive attitude in
regard to Mexico. The probability is, if
Mexico undertakes the invasion, that she will
attempt to drive you from the points suggest-
ed for your occupation [Corpus Christi and
a point between that and San Antonio]. In
that case your right of defence will of course
authorize you to cripple and destroy the Mex-
ican army in the best way you can. You can
safely hold possession of Corpus Christi
and all other points up the Nueces, and if
Mexico attempts to dislodge you, drive her
beyond the Rio Grande."—pp. 93, 94.

Mr. Slidell, the pacific Envoy of the United
States—who does not seem to understand
the policy of his superiors—on the 27th
of December, 1845, thus writes to Mr. Bu-
chanan:

"The desire of our government to have
peace, will be taken for timidity; the most
extraneous pretensions will be made and in-
sisted upon, [by Mexico] until the Mexican
people shall be convinced by hostile demon-
strations that our differences must be settled
promptly, either by negotiation or the sword."

We cannot forbear giving the opinion of
some other men, and very eminent too, not
only in the estimation of the Democratic
party, to which they belong, but in that of
the country at large. The first is from a speech
of the late Hon. Silas Wright, a man richly
entitled to a distinguished place among the

politicians of the day. In his address, de-
livered at Watertown, New York, in the sum-
mer of 1844, he says,

"I felt it my duty to vote as a Senator,
and did vote against the treaty for the annex-
ation [of Texas]. I believed the treaty em-
braced a country to which Texas had no claim,
over which she had never asserted jurisdic-
tion, and which she had no right to cede.—
The treaty ended Texas by name, [but] with-
out an effort to describe a boundary. The
Congress of Texas had passed an act declar-
ing what was Texas. We must take the
country as Texas had ceded it to us, and in
doing that, we must do justice to Mexico,
and take a large portion of New Mexico,
the people of which have never been under the
jurisdiction of Texas. This to me was an
insurmountable barrier. I could not place
the country in that position."

The authority of Col. Benton is confessedly
great in all matters relating to our Western
boundaries. He writes the grandeur of the
nation for his able discussion of our claims to
"the whole of Oregon." His motives may
have been what his opponents alleged; we
have nothing to do with that matter, only
with his discussion, his facts, and his argu-
ments. His speech in the Senate, on the
16th, 17th, and 20th of May, 1844, is well
known. We give the resolutions offered by
that distinguished member of the Democratic
party, on the 13th of May, while the treaty
was still pending.

"Resolved, That the ratification of the treaty
for the annexation of Texas to the United
States, would be an adoption of the Texian
war with Mexico by the United States, and
would devolve its conduct and conclusion up-
on the United States.

"Resolved, That the treaty-making power
does not extend to the right of making war,
and that the President and Senate have no
right to make war, either by declaration or
adoption."

In his speech, after reciting the rights al-
ready claimed by Texas, he goes on to prove
that this territory includes towns and villages
and custom-houses in the peaceful possession
of Mexico.

"First, there is the department of New
Mexico. This department is studded with
towns and villages, is populated, well culti-
vated, and covered with flocks and herds.—
On its left bank, (and I only speak of the
part of the part which we propose to re-
annex,) is first the frontier village, Taos, 2000
souls, where the custom-house is kept, at
which our Missouri caravans enter their goods.
Then comes Santa Fe, the capital, 1000 souls;
then Albuquerque, 6000 souls; thence some
scores of other towns and villages, all some-
what less populated, and surrounded with flocks
and herds. Then come the departments of
Chihuahua, Coahuila, and Tamaulipas, sit-
uated settlements on the left bank of the river,
but occupying the right bank, and command-
ing the left. All this—being parts of four
departments—now under Mexican governors,
or governments, is permanently re-annexed
to this Union, if the treaty is ratified, and is
actually re-annexed for the moment by the
signature of the treaty, according to the
President's last message, to remain so until the
acquisition is rejected by rejecting the treaty."

"The President in his special message in-
forms us that we have acquired a title to the
ceded territories by his signature to the treaty,
wanting only the action of the Senate to
perfect it; and that in the mean time he will
protect it from invasion, and for that purpose
has detached all the disposable parts of the
army and navy to the scene of action. This
is a paper about equal to the mad freaks with
which the unfortunate Emperor Paul, of Russia,
was accustomed to astonish Europe, about
fourty years ago. By this declaration, the
thirty thousand Mexicans on the left half of
the Valley of the Rio del Norte are our citi-
zens, and standing—in the language of the
President's message—in a hostile attitude
towards us, and subject to be repulsed as in-
vaders. Taos, the seat of the custom-house,
where our traders enter their goods, is ours;
Santa Fe, the capital of New Mexico, is ours;
Governor Armijo is our governor, and subject
to be tried for treason if he does not submit
to us; twenty Mexican towns and villages are
ours; and their peaceful inhabitants, culti-
vating their fields and tending their flocks,
are suddenly converted, by a stroke of the
President's pen, into American citizens, or
American rebels! This is too bad; and in-
stead of making themselves parties to its enormi-
ties, as the President invites them to do, I
think rather, that it is the duty of the Senate
to work its hands off all this part of the trans-
action by a special disapprobation. I there-
fore propose as an additional resolution,

"Resolved, That the incorporation of the
left bank of the Rio del Norte into the Ameri-
can Union, by virtue of a treaty with Texas,
comprehending, as the said incorporation
would, as a part of the Mexican departments
of New Mexico, Chihuahua, Coahuila, and
Tamaulipas, would be an act of direct aggres-
sion on Mexico, for all the consequences of
which the United States would stand respon-
sible."

In the remainder of his speech, Mr. Ben-
ton made four points; namely,

1. "That the ratification of the treaty would
be, of itself, war between the United States
and Mexico."

2. "That it would be unjust war."

3. "That it would be war unconstitutional-
ly made."

4. "That it would be war upon a weak
and groundless pretext."

"The whole speech of Mr. Benton is wor-
thy an attentive reading at this time. It may
be found in the 'Globe' of that period. In
connection with the third point, we would
quote the letter of Chancellor Kent, dated
May 21st, 1844. 'I think there can be no
doubt, that the enormous abuses and stretch
of power by President Tyler, afford ample
materials for the exercise of the power of impeach-
ment, and it is an imperative duty on the
House of Rep. to put it in practice.'"

In his speech delivered in the secret ses-
sion, and of course not published, he declar-
ed that if America claimed to the Rio Grande,
"if there were but one man of Spanish blood
in all Mexico, and he no bigger than Tom
Thumb, he would fight."

Yet further, Senator Ashley, of Arkansas,
in his speech, said—though not in the correct
copy—"I will here add, that the present
boundaries [of Texas] I have from Judge El-
lis—the president of the convention that form-
ed the constitution of Texas, and also a mem-
ber of the first Legislature under that consti-
tution—were fixed as they now are [to the
Rio Grande] solely, and perfectly, with a
view of having a large margin in the nego-
tiation with Mexico, and we had no intention
of retaining them as they now exist on our
statute book."

We will now return to the mission of Mr.
Slidell, and state the facts so far as we can
gather them. We shall rely wholly on official
documents accompanying the President's
special message of May 11th, 1846, "relative
to an invasion and commencement of
hostilities by Mexico." It contains the corre-
spondence of the American consul at Mex-
ico, and Mr. Slidell, with the previous Mexi-
can authorities. This correspondence, how-
ever, is not imperfectly published. The fre-
quent asterisks show how much is still con-
cealed from the public eye, no doubt for very
good reasons. The instructions of the Ameri-
can government to Mr. Slidell are not in this
document, nor do we remember to have seen
them in print. What adds to the difficulty
is that the documents of the Mexican au-
thorities are not published in their original
language, but in a translation, on which we
cannot always place entire confidence. In-
deed, one very important phrase is made to
receive two very different translations, as we
shall presently show.

On the 17th of September, 1845, Mr. Bu-
chanan, at the command of Mr. Polk, desired
Mr. Black, the American consul at Mexico,
"to ascertain from the Mexican government
whether they would receive an envoy from the
United States, intrusted with full power to
adjust all the questions in dispute between the
two governments."—p. 8. Mr. Black
made the inquiry, and Mr. Pena y Pena, the
"minister of foreign relations and govern-
ment," thus replied, Oct. 25th, 1845:

"In answer, I have to say to you, that al-
though the Mexican nation is deeply injured
by the United States, through the acts com-
mitted by them in the department of Texas,
"to ascertain from the Mexican government
whether they would receive an envoy from the
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ter of credence from President Polk, author-
izing him "to reside near the government of
the Mexican republic, in the quality of envoy
extraordinary and minister plenipotentiary of
the United States."—p. 22. It is quite plain
Mr. Slidell was not such a minister as Mex-
ico had offered to receive. The difference be-
tween an envoy extraordinary and minister
plenipotentiary, sent "to reside near the gov-
ernment," and a special commissioner sent to
adjust a single dispute, is as obvious as the
difference between an egg and an apple.

After various preliminaries, Dec. 8th, Mr.
Slidell asked to be accredited as "envoy ex-
traordinary and minister plenipotentiary," "to
reside near the government of the Mexican
republic. As no formal answer came, he re-
newed the request on the 15th. The next
day (Dec. 16th), the Mexican minister an-
swers, that

The delay has "arisen solely from certain
difficulties occasioned by the nature of these
credentials, as compared with the proposition
made by the United States, through their
consul, to treat peacefully upon the affairs
of Texas. It has been found necessary to
submit the said credentials to the council of
government, for its opinion with regard to
them."—p. 23.

(To be continued.)

* Doc. No. 126, 23th Congress, 1st Sess.,
Ho. of Rep.

From the Millennium Harbinger.

Extracts from Letters of Alex. Camp- bell.

GLASGOW PRISON, Sept. 10, 1847.

My dear Clarinda—Little did I think that
I should ever be confined within the walls of
a prison in Scotland, or any where else, in
the way of honor or dishonor. It is, how-
ever, a true and veritable fact that I am now a
prisoner in the city of Glasgow and in the
kingdom of Scotland; and this, too, without
the conviction of any kind whatever.—
You do not doubt, with very many others, will
ask, how can this be? If, then, you can
send me a sufficient supply of vegetables and
palestine, I will reveal to you the mystery.

In Scotland a new divinity, unknown in
my youthful days, is now in the ascendant;
consequently a new creed reigns, and a new
orthodoxy is established. Orthodoxy is,
therefore, of saving efficiency; and hetero-
odoxy is still a sin to be punished by the
Judge.

The present idol is the liberty of all men
of color, on moral and moral principles;—
and, the immediate emancipation of
American Africans;—and the true evangeli-
cal church, the Scotch anti-slavery society.

In Scotland the old ecclesiastical parties
have greatly changed their position. Bur-
ghers, Antiburghers, Relief-men, are now
absorbed in the Church of Scotland or in
the Free Church. The Independents or Con-
gregationalists are divided into Morristons
or Congregationalists—the former having
embraced a more liberal theory of the gospel
than their old sectarian brethren. Indeed, in
some particulars they make the nearest ap-
proach to our views of any party in Scotland.

The Scotch and English Baptist commu-
nities, with our brethren, make the remainder.
The Morristons and Independent constitu-
tions, however, a fearful aggregate compared with
any of these denominations; indeed, with
all of them, so far as vital piety is to be re-
garded as the fruits of discipleship.

The Morristons are of recent origin.—
From a conversation which I had the pleasure
of enjoying with one of their most re-
spectable ministers, I learn that their views
of Bible truth in several points are much in
advance of most of their contemporaries.—
They have already in the field some seventy
preachers, and have some thirty on the way.
They suffer much, however, under a sort of
religious hydrophobia, being exceedingly
fearful of immersion.

Of this people there is one church in Leith,
within two miles of Edinburgh, under the
care of the Rev. M. Kennedy; and one in the
city, under the Rev. M. Kirk. The Reverend
James Robertson, of the city of Edin-
burgh, is also of the Congregational school;
and if not wholly recognized as a Morriston
minister, occasionally communes with them.

Now as I believe that my imprisonment
has its origin here, I will minutely relate all
the incidents and circumstances that have
come under my notice, or come to my ears,
producing this conviction, setting down
nothing in malice, nor extenuating nor conceal-
ing anything that may be alleged in their
defense."—p. 12.

Mr. Polk asked if Mexico would receive
an envoy "with full power to adjust all the
questions in dispute." Mexico offered to receive
one with full powers to settle the present dis-
pute in a peaceful, reasonable, and honorable
manner. She does not offer to receive a resi-
dent minister, nor a special minister to settle
"all the questions in dispute," but only the
"present dispute," namely, the difficulties
growing out of the matter of Texas. Not a
word is said in the correspondence about a
minister "to reside near the Mexican govern-
ment," as a permanent representative. Per-
haps Mr. Pena y Pena ought to have distinctly
stated that Mexico would not receive such a
minister. He only told what Mexico would
receive; not what she would not. Still fur-
ther, it seems there was a "council of gov-
ernment," whom Mr. Pena y Pena did not
consult before answering Mr. Black's note,
and offering to receive a special commissioner.

Mr. Slidell was sent, furnished with a let-
ter of credence from President Polk, author-
izing him "to reside near the government of
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The delay has "arisen solely from certain
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made by the United States, through their
consul, to treat peacefully upon the affairs
of Texas. It has been found necessary to
submit the said credentials to the council of
government, for its opinion with regard to
them."—p. 23.

* I call these gentlemen Reverend because
they love it, as I infer from their giving it
to one another.

on the subject, my published appointments
would not give me a single day, till late in
September, for any purpose, unless by chang-
ing the subjects already announced for Edin-
burgh; which I could not, as yet advised,
with propriety change to a lecture on "Am-
erican slavery" or on Scotch anti-slavery.
On which, after bidding me an apparently
friendly adieu, the gentlemen departed.

But a few hours afterwards the following
placard was posted on every prominent cor-
ner, and at every centre of rendezvous in
Edinburgh, in capitals so gigantic that a man
on horseback might read it as he passed
along:—

"CITIZENS OF EDINBURGH—RE-
MEMBER! THE REV. ALEX.
CAMPBELL, OF VIRGINIA, U. S. OF
AMERICA, HAS BEEN A SLAVEHOLDER HIM-
SELF AND IS STILL THE DEFENDER OF NAN-
STEALERS."

Not having with me here a copy of the
placard, I am sorry that I cannot transcribe
it. But that you may have an idea of the
spirit and character of the party that issued
this one, and that filled all Scotland with
them at every point we visited, I will give
you a full copy of one that I happen to have
before me. There common heading was—
"People of Scotland, beware! Mr. Alexan-
der Campbell and his colleague, Mr. Henshall,
from Virginia, U. S., are at present lecturing
throughout Scotland on Christian Union," &c.
&c. Here follows one posted up at Perth:

"AMERICAN THEOLOGY.
LECTURES.
APOSTOLIC COMMISSION—THE OBE-
DIENCE OF THE GOSPEL;
OR,
How to baptize a family the one day into the
fellowship of the American Baptist church,
and to sell them the next by public sale, or
otherwise, to the highest bidder, as they do
the horse, the ox, or the ass; tearing assen-
der 'those whom God hath joined together.' This
is the Cananite's obedience to the
gospel—with vengeance. From such apostolic
commission and gospel obedience, as well
as Socialism, we earnestly say, Good
Lord deliver us."—Perth, 17th August, 1847.
J. W. J. Jeffers Wilson, Printer."

Some even went further than this. At
Paisley and Glasgow they were so violent
as to be actionable in law. I was announced
in a Paisley paper, without any qualification,
as a "Non-resistor."—"Beware of the Man-
stealer"—and in terms as gross and discor-
dant as Glasgow.

But to return to Edinburgh. Before the
first placard appeared in Edinburgh, I had
delivered three public discourses—two of
them in the Waterloo Rooms, as before stat-
ed. One lady had signified to me a desire
to be baptized. On the evening of the 11th
August, the placard to the contrary notwith-
standing, I found, on entering the Rooms, a
large audience in waiting. On rising, of
course, I adverted to the placard, informing
the audience that in addition to what they
had seen and heard, I had also received from
the Secretary of the Anti-Slavery Society a
challenge to discuss with him my position to
American Slavery, after he had particularly
inquired and understood from myself, my
whole list of appointments, times and places
and, therefore, he knew, before he wrote it,
that I could not possibly accept it at this
time.

I then stated to the audience that I was
both misrepresented and calumniated in the
placard—that it was grossly false, and I fear-
ed malice; but that I would presume so
much upon their candor and impartiality as
to proceed, with my lecture for the evening,
promising them on Friday evening a full view
of my position on the subject of American
Slavery, and also that I would read to them
on that evening Rev. James Robertson's
challenge and my response to it. Without
further notice of the subject I proceeded to
my lecture, and enjoyed a respectable atten-
tion to its close.

The brethren fearing a riotous meeting on
Friday evening, resolved to demand sixpence
admission, which after defraying expenses
of the room, was to be given to the Royal
Infirmary. My debates with Owen and Bish-
op Percell having been much read in Scot-
land, many of the Socialists or Owenites,
with some Catholics were not very kindly
disposed to favor my person or my views on
any subject, and, as now-a-days, Edinburgh
has become somewhat distinguished for tu-
multuous meetings, it was thought expedi-
ent to prevent a certain class of auditors from
too easy and cheap access on that evening.

At the appointed hour I appeared before a
crowded auditory in the Waterloo Rooms,
with my documents—among which were the
of the Anti-Slavery Society, the aforesaid Rev.
James Robertson, the Christian Baptist, the
Millennial Harbinger for 1845, containing
the discussion between Dr. Wayland for the
American Abolitionist, and Dr. Fuller of
South Carolina, in response, my Bible, two
letters from Mr. Robertson, with my respon-
ses to them.

I commenced with a narrative of my man-
ner of life since I left Scotland to this day,
and with the statement of my present mis-
sion, noticing my position, first to Presbyte-
rianism, Congregationalism, and the present
Reformation. I also noticed the opposition
and calumny to which I had been subjected
in the New World, the progress of the con-
troversy there, and its present position; de-
claring that in all my efforts from the Atlan-
tic cities to the Indian territory, from Ver-
mont to Georgia, I had never been more
rude, more violently, and more truthfully
assailed and calumniated than I had been
within the present week, in this metropolis
of Scotland, the last place on earth that I
would or could have thought capable of such
unendowed, ungenerous, and discourtageous
proceedings. Nay, I might say I was never so
mistreated, so outrageously calumniated, as
in this city by its Anti-Slavery Society.

I then showed the Edinburgh placards, I
read them, and commented on them. I lectured

read Mr. Robertson's challenge and my re-
sponse, his second letter and my response.—
On these, also, I made some passing remarks;
alluding also to his manner of placarding his
letters to me before I had time to answer
them; having employed a man to walk thro'
the streets of Edinburgh between two boards,
one on his back and one on his breast. On
his back, BEWARE! BEWARE!! of A. Camp-
bell—on his breast, Rev. James Robertson's
challenge to A. Campbell, of Bethany Col-
lege. This was not enough. He had him-
self a second one standing between two boards
at the entrance to the Waterloo Hall, show-
ing to every one as he entered, the courage
and orthodoxy of this Reverend "Secretary
of the Scottish Anti-Slavery Society."

I next proceeded to inform my auditory
that the United States could not abolish sla-
very in a single state of the Union. Eng-
land and Scotland always speak of American
slavery as if it were a constitutional or na-
tional affair which a simple congressional
majority could any day abolish. I gave a
history of the institution—the position of the
several states to it, and spoke of Virginia and
her views as indicated in her last convention,
with her present views and prospects. I al-
luded to a speech of Maryland, Delaware, and Ken-
tucky, as well as of the free states, and of
their views and feelings as I could judge on
the premises. I went at some length into
the various hindrances and difficulties in the
way of those disposed to emancipate—espe-
cially the opposition shown to free persons
of color in free states, developed in the treat-
ment of the late Mr. Randolph's slaves, &c.
&c.

I then proceeded to my own position to Am-
erican slavery—declaring that I never ap-
proved of, nor defended any system of sla-
very, ancient or modern, Anglican or Ameri-
can;—that in the statute books of all slave
states there were sundry laws and enact-
ments that no Christian man could sanction
or practice;—alleging, also, that no Chris-
tian man in America was either obliged to
approve them or to put them into practice in
his own case. I had myself emancipated
several slaves that came into my possession,
and bought others with a reference to their
emancipation, and had emancipated them,
and for several years have not had any prop-
erty in any human being except in my wife
and children.

I also gave a summary of Dr. Wayland's
and Dr. Fuller's debate on slavery; my own
views of their respective merits, and the
ground on which they closed that controver-
sy. I then took up the Patriarchal, Jewish,
and Christian enactments on the subject, and
showed that no man had ever been enjoined
on pain of excommunication to emancipate his
slaves;—demonstrating from the last precept
of the Decalogue and from the first precept
of the Jewish civil code, that the Lord did
recognize and sanction, in certain cases, that
one man might have property in another man
as his bond servant, both for a term of years,
even though he was his own natural and re-
ligious brother, and that he might own an al-
ien for life. So, declared the Apostles also,
and, therefore, no one church or individual
could, with any show of divine authority,
make it sinful to hold property in man or en-
tail it into a term of commutation, provided only
that the Christian duties due to a Christian
or Pagan servant were duly and faithfully
performed. Christianity regulated, but did
not annihilate the relation of master and bond
servant; and that although I was constitution-
ally, politically, economically, and morally
opposed to all forms of slavery, ecclesi-
astical and political, English and American,
I could not legislate on the subject beyond
the passages of scripture which I read—viz:
1 Cor. vii. 22; chap. xiii. 13; Gal. iii. 28; iv.
22-30; Eph. vi. 5-9; Col. iii. 11-22; 1 Tim.
vi. 1-3; Titus ii. 9; Philemon 16th verse.—
On these I commented at some length open-
ing and alleging that Paul enjoined contin-
uance in the relation, except a bond servant
had it in his power to be emancipated, and
in that case he might prefer it. He also com-
manded obedience to all masters, especially
to Christian masters, enjoining upon masters
the duty of paying to their servants what is
just and equal to the value of their labor

gentleman himself who requested me, would not allow me one evening without interruption, to develop my views before an audience to which he had invited me, and which himself and others were continually haranguing on the subject; that they could not trust them to me one night, but must demand half of the time allotted to a single lecture, even half of the one evening I had to spend in this city!

Mr. Robertson had the recklessness of what was due to truth and to himself to stand up and deny that he had invited me, and to lecture on the occasion, pale and ghastly, and in great perturbation of mind, he seemed to forget alike the decencies of social life and what he himself had positively and repeatedly said to me.

Our readers will be pleased to learn that Mr. Garrison's health is so far restored, as to enable him to resume his duties. The following is from the Liberator of January 7th:—

Restoration.

In resuming the editorial pen, after so long an absence from my post, my first duty is to express to my numerous friends, on both sides of the Atlantic, the deep gratitude of my heart for the lively solicitude which they manifested during my severe illness at the West, and the warm congratulations which they have since offered on my recovery. Such demonstrations of affection and confidence would more than counterbalance a century of abuse and persecution on the part of the enemies of God and man. The earnest hope that I might survive this powerful attack of disease has been based on the expectation, that if my life should be spared, I would consecrate it anew to the cause of suffering humanity—to the overthrow of all forms of despotism, whether spiritual or corporeal—to the promotion of peace and liberty throughout the world. That expectation I hope never to disappoint. It shall be to me a trumpet call to the field of moral conflict, inspiring me to higher and better efforts to promote the welfare of my race—to reunite forever the broken ties of human brotherhood. It is extremely painful to be impotent in such a field, or absent from it even for an hour. How much remains to be done! How awfully the foes of liberty and equality! How numerous are their banners, how extended their ranks, how malevolent their purposes! Over what continent, kingdom, people, or tribe, do they not hold mastery? What vigilance and determination, what energy and enterprise, do they not exhibit! What resources, inventions, machinations, are theirs! They rule with a rod of iron. Though they cause human blood to flow like water, it does not satiate their appetite; though they have obtained universal conquest, they sigh for another world to subjugate. But—as sure as light is more pleasant than darkness, and truth is stronger than falsehood—they are yet to be put to flight, and their reign of cruelty is to terminate. Their weapons are those of the coward, the suicide, the assassin: such cannot always prosper. Their courage is only beastly; it has no moral quality; and in conflict with spiritual heroism, it quickly becomes pusillanimous. Their power is only an aggregation of self-destructive materials, and constantly exposed to spontaneous combustion. One brave, disinterested, world-wide spirit, whose faith is an eternity of steadfastness, and whose love is God-inspired, can carry dismay through all their ranks. It is only for the sacramental host of God's elect to be up and doing, in a spirit worthy of their cause and profession, to usher in that glorious day when the great human family, now isolated and hostile, shall mingle into one. Like kindred drops, shall mingle into one. Having been so long out of the conflict, some time must elapse before I can wear my armor easily, and vigorously wield the weapons of Reform. I still feel, both mentally and physically, the effects of my recent illness, and must proceed in my labors with much circumspection, lest by too great mental excitement, a relapse ensue, and my last condition be worse than the first. Asking the indulgence of all who feel an interest in the character of the Liberator, and who desire it kept a terror to evil doers, and a praise to them that do well, I shall aim to infuse into its columns noble thoughts, great sentiments, and glorious conceptions, such as the terming mind of awakened Humanity may place within my reach.

COMMUNICATIONS.

Christianity and War.

BY CORNELIA N. COWLES.

It is eighteen hundred years since the song of the Angels on the plains of Bethlehem announced the birth of Jesus, the Prince of Peace; and for eighteen hundred years have his professed followers, alike with the ambitious worldling, imbued their hands in the blood of their fellow men. War has been the trade successfully learned and carried on by the savage, civilized and christian nations of the earth! The Church in all ages has had her heroes, which were glorified while living, and canonized as Saints after death. Among those who have fought her battles were Charlemagne, Peter the Hermit, Fernando, Cortez, Oliver Cromwell, Col. Gardner, Lord Weldon, the Duke of Wellington, and our own Taylor and Scott. The trade of war requires all the tinsel of equipage, the fascinations of music, and even religion, with her high and holy claims, to cover its horrible deformity. Even our own obscure towns, where men meet to learn to kill scientifically, the man of God must be called upon to pray, that all things may be done decently and in order; and not unfrequently, does it become the subject of great rhetorical flourishes. Not many years since at a military gathering in this county, the Chaplain poured out his soul in the following bombastic strain:—"Oh, thou great Great Generalissimo of all the armies in heaven above, and the earth beneath," and after suitable ascriptions of military praise, ended with the following petition, "and when our carnal warfare is ended, may we all be received into mansions above, where thousands of apostatizing angels, stand ready to receive us, where we shall be reeking in glory to all Eternity." Ridiculous as this may seem to us, it was nevertheless appropriate, for who but apostatizing angels, if any, will receive the spirits of wholesale murderers? The traveller as he walks down the lofty aisle of St. Paul, cannot fail to notice the monuments erected to the heroes of Yorktown and Trafalgar. It is but recently we read with our own eyes on a monument in an orthodox Church: "To the christian patriot and soldier, who fell gloriously defending his country in the Seminole war." That most wicked of all wars!

The example of the Jews has long been used to prove the righteousness of war; but why should we, living under the gospel dispensation, go back to the types and shadows of a nation just emerging from the depths of idolatrous heathenism, for lessons of humanity, when all the true men of that nation were pointing to a coming time in which the Prince of Peace should reign and the nations should learn war no more? Would the military men of the present day be willing to adopt the military tactics and usages of the Jewish nation? Go ask Gen. Scott on the eve of bombarding Vera Cruz, to lay aside his cannon balls and bomb-shells, and make use of the means employed by Caleb and Joshua in taking the city of Jericho! What answer will you get? "Away with such nonsense, talk not to me in this refined age of gunpowder and bomb-shells, of encompassing a city seven days with rams' horns!" No, no! seven hours of bombardment will do the work. I will give the women and children eight hours to leave the city, and if they choose to remain with their husbands, fathers, brothers and sons, why let them meet the death they richly deserve! To-morrow is the Christian Sabbath and while we are throwing our bomb-shells, and they are destroying helpless women and children, our deeds will be marked with pride by our country! Honorable mention will be made of us in the assemblies of the saints! Prayers will ascend to the God of battle for the success of our arms; and that a peace honorable to our nation may be concluded; and that it may be the means of extending the Gospel to the benighted Mexicans."

Alas, unhappy Mexico! once before hast thou been conquered in the name of Christianity, and been made to drink the bitter dregs of suffering drained from the chalice of the Church in the very presence of the consecrated Host! Too long have attributes belonging to heathen deities alone, been ascribed to the true God. Who that is conversant with the wars of the Crusaders of the bigotted Isabella of Spain, the wild fanatic, Oliver Cromwell, or that between the Catholics and Huguenots does not know that when excited by religious enthusiasm, its fury knows no bounds. The cry of "the sword of the Lord and Gideon," or, "Arise Oh Lord and let thine enemies be scattered," has overcome difficulties almost insurmountable. The wild shouts of "God and our native land," has urged on thousands to victory and death.

All wars emanate from the dark passions of men. The same spirit that prompted Catharine Medices after the fatal massacre of St. Bartholomew, to repair with her court in solemn procession to Notre Dame, and chant a grand Te Deum in praise to Almighty God for his and her deliverance from their enemies, prompted the British nation the past years, after murdering the unhappy Seiko, to repair to the different churches and chapels throughout the kingdom and on their bended knees insult the Majesty on High by offering him the bloody sacrifice due to Mars alone! The same spirit inspired an orthodox Clergyman in Boston, after hearing of a battle in Mexico, to publicly thank the Lord, that the national feeling had been gratified by the news of victory; and the same spirit led Gen. Scott to ask of this nation in our recent thanksgiving not to forget the success of our army in Mexico.

In contrast with this how sublimely great appears the conduct of Napoleon in proposing to erect a Temple, not to Christianity, but to Glory, on which should be inscribed on tablets of marble the names of those who were present at the battles of Marengo, Austerlitz and Jeno; and on tablets of mossy gold the names of those who had fallen in those memorable conflicts. Within were to be deposited the arms, standards, and colors taken by the Grand Army. Every year a great solemnity was to commemorate these days. Before this immense pile could the veterans of France kneel and offer up their hearts ablutions—here could they recount the toils and sufferings of each campaign—as they gazed upon the bloody trophies of Hohenlinden and Austerlitz, they could recall the time when their thunders were music in their ears—in imagination they were again in the very heat of the contest, urging on to the murderous charge, amid the shrieks and groans, the curses and imprecations of the wounded and dying—here could the feelings of patriotism, glory, and revenge, be at once satisfied. This was in good taste, and accorded well with the military mind of Napoleon. Such worship is befitting a Temple of Mars, but illly becomes a Temple dedicated to the worship of the Prince of Peace.

Though war and what is falsely called Christianity, have long gone hand in hand together, still how striking the contrast, not only in the life but in the death of their votaries. Who that has contemplated the last moments of the dying Nelson, has failed to notice the commingled feelings of patriotism, ambition, affection, and revenge there exhibited. As the crew of the Victory cheered, a gleam of joy illuminated the countenance of the fallen hero. Being congratulated by Capt. Hardy, even in the arms of death, on his glorious victory, he enquired, "How goes the battle?" Being answered that fourteen or fifteen of the enemy were taken, "That's well," said Nelson, "I am satisfied. Thank God I have done my duty," and expired without a groan. To the ambitious warrior what could be more enviable than the fate and fame of this renowned Admiral. Emphatically was he the darling, the idol of the British nation. Through him her navy rode triumphant on the seas, and when he fell a note of wailing ascended alike from the Cottage and the Palace. Amidst rejoicings for the victory were mingled lamentations for the hero. The vices to which he was addicted, and the deeds of cruelty he had committed were alike forgotten.

For a moment let us mark the departing spirit of Napoleon. On a desolate rock in the midst of the ocean, stretched on his low couch, lay the dying Emperor, and while the Island was rocked by one of the wildest storms that ever swept over it, his troubled spirit was again in the midst of the conflict, struggling by the Pyramids, or midst the snows of Russia, or on the sunny plains of Italy. "The Grand Army," at last escaped from his lips, and the haughty conqueror was no more! The mighty spirit had passed to render up its fearful account.

How different the feelings exhibited in the last moments of the dying Saviour—that great pattern for us all, who when he was reviled, reviled not again, and while suffering the painful death of the cross, breathed forth this prayer, so full of love and forgiveness, for his enemies: "Father forgive them, they know not what they do." This same spirit filled the breast of the dying non-resistant, Stephen, who, when beaten and mangled by an infuriated mob, his face beaming with heaven, meekly raised his eyes and said, "Lord Jesus receive my spirit." "Lord lay not this sin to their charge." Justinburg, Ashbula co., O.

HARTFORD, Jan. 12th, 1838.

FRIENDS EDITORS:—In your paper of Dec. 3rd, I notice an article signed B. F. Perkey, which purports to be an answer to my letter in the Bugle of Oct. 8th, in which I gave the reasons why myself and wife left the church where Rev. B. F. Perkey labors as a preacher, and I am desirous of occupying a small space in your columns in justice to myself and the cause of truth. Appreciating your desire to shun a protracted personal controversy, I shall willingly yield my claim to a further hearing, when I have occupied as much space in your columns as he has. Mr. Perkey does not deny that he has called abolition a demon, in the manner stated in my former letter; but says he has made out five items from my letter, &c., and then says they are not true. Whether they are, or not, or whether they are in my letter or not, I leave your readers to judge. On one occasion, while a brother was reading from the 10th chapter of Luke, about the conduct of the Priest and Levite towards the man who fell among thieves, and while that brother was exhorting the people to be like the good Samaritan, and take care of the fugitive slave who had fallen among thieves, then Mr. Perkey, in a harsh manner, declared, "the abolitionists are hotter than Nebuchadnezzar's furnace, and unless this abolition demon was cast out of the meeting, he must be cast out." At another meeting of the church a proposition in the words following, was prepared for the church to vote upon: "We believe it to be our duty to denounce the system of American slavery as sinful, and have no fellowship with any who are in love with it," which was to be at the disposal of the church. Mr. P. called this expression "a creed," and in a disdainful manner, called it a calf, and said "he had thought to denounce it at three days old, but had concluded to real it. From this exhibition of Mr. Perkey's conduct, I ask who is the one to RULE or RU-IN?

And yet he says in his letter he has not expressed himself about this proposition which was brought before the church. The voice of some both in and out of the church was, that Perkey had tried to deacon an anti-slavery resolution, and has deceived the church. The man who in his meeting speaks railing against Fosterism, Abby Kelleyism & John Keepism, and who says of the doctrines of Garrison and Douglass, "that infernal doctrine of abolition or anti-slavery," as he has done, might be expected to treat a brother as he has treated me.

The meeting at which the anti-slavery expression referred to, was presented, was unusually full, as some in the church know, and the expression was brought forward in the manner stated by me, and many in, and more out of the church in which he labors, say that a portion of his letter is untrue. As an instance on this point, let me say that I proved, Dec. 1st, by Samuel Bates,

a member of his church, that I paid my subscription according to the letter of it.

I receive such abusive attacks as coming from a persecuting spirit, and all because I did not continue to be his supporter, which I could not conscientiously do; for I consider he has justly merited the name of pro-slavery, and by his conduct and influence fixed it upon the church where he labors.

His rash, imprudent, and provoking course towards those who are anti-slavery in the church, and who thought slavery a sin to be spoken against on all occasions when it was met with, confirms me in the belief that a man cannot be a successful laborer in the vineyard of the Lord, or maintain an apparent piety even, when the light shines as it does here, on the great question of Human Rights, without yielding a hearty response to the claims of the poor slave. For proof of this, I beg leave to refer to the spirit manifested in Mr. Perkey's letter, as well as to his course as a minister for a years past.

His slanderous shafts cannot, I am confident, injure me where I know, or if they should, I would not render evil for evil; and although deeply impressed with the belief that Mr. Perkey's course has brought a stain upon the cause of Christ here, yet I have no feelings of ill will against him personally, but would willingly forgive him should he furnish evidence of repentance, just as the law of love requires.

Wishing to be in a church where a good spirit is manifested, and where I can have the privilege of bearing testimony against all sin, and enjoy my anti-slavery principles, I have done what I thought was right, knowing that I must be my own judge; and as to the propriety of the decision, after stating the facts above, I leave the public to decide.

Yours for the slave,
GEORGE W. BUSHNELL.

FRIENDS EDITORS:—

I lately passed through New Lyme and learned, what will not fail to cheer all the friends, that the abolitionists there are very zealously engaged in laboring to carry forward the holy work of emancipating the slave. They are emphatically the kind who "work out salvation," and give a practical demonstration that they believe there is no other way of securing the great result. They are not particular to say "be ye warmed and be ye fed," but careful to "give the things necessary for the body;" in these days of so much saying and so little doing, it is no wonder to me that the New Lyme friends are so generally deemed fanatical.

About eighteen hundred years ago it was the highest development of Christianity to show "faith by works"—now, this exhibition of character is regarded by the religious world as the strongest evidence of fanaticism, or insanity.

Immediately after the Anniversary the sewing circle here commenced vigorous operations. I was much gratified in hearing one of the members describe some of their doings. An economy was manifested—I don't know whether to call it political, domestic, or what—and I suppose it matters but little about the name—which the benevolent might every where profitably study.

What is being done preparatory to the coming annual Western Anti-Slavery Fair? The New Lyme women are very anxious to know. They think it time that something be said publicly. Who and where are the women ready to come forward with a "Call," and to be responsible against a failure? The New Lyme women will shoulder their part of the responsibility—yes, more than double it. Will not a response come up from all the true hearted women of the west, that shall more than meet the expectation raised by last year's effort?

H. W. CURTIS.

We think with our New Lyme friends, that it is time to talk publicly and perhaps to issue a call for a Fair and a great Fair we must have the coming summer. The interests of the Anti-Slavery cause demand it, and there are enough true hearts and active hands to carry it forward. We trust there are many circles beside that at New Lyme that are already at work for this object, for we think it is generally understood that a Fair will be held.—[Enas.]

"Sons and Daughters of Freedom."

Preamble, and Constitution, of the Leesburgh Association No. 1. of the "Sons, and Daughters of Freedom."

PREAMBLE.

WHEREAS, It is a fact evident to all minds, that God has created man with exalted capabilities and imperishable rights—rights applying to his whole being—in full harmony with the physical and mental world; coeval with his existence and commensurate with his destiny. Among which stands prominently conspicuous, the right to life and the means of life, liberty, both mental and physical. And those not as mere abstractions, but as stern realities.

And Whereas, These rights have been abused and trampled upon—the strong despoiling the weak—the wise deceiving the foolish—the crafty beguiling the unwary—the dishonest plundering the confiding and unsuspecting; until the mass are made automata, subserving only the designs of their oppressors, without will, purpose, or education. The few controlling—in fact owning the many, either as chattles personal or as the slaves of capital. The right to think and to speak freely our thoughts no longer acknowledged. Herds of ignorant herding li-

centious priests claim the sole right to decide what is true and false, feeding their bloated carcasses upon the spoils of their victims: operating upon the hopes and fears of the people in order to keep their despotic sway—threatening an endless hell to all who dare to differ from, and promising a heaven of happiness to all who yield obedience to them;

And Whereas, Religion, Philosophy, and Science, the great trinity in unity, declare, that man cannot be held in bonds forever, but must break all fetters that bind or depress him in any manner, rising in his inherent strength, proclaiming defiance to superstition, barbarism, and wrong, and take his stand upon the sublime elevation of Freedom, supported on either side by truth and virtue;

And Whereas, The time has come when we can no longer stand by and see humanity despoiled, rights stricken down, and virtue expiring, by the united efforts of civil and religious despots, without combining our opposition; we therefore form ourselves into an association for the purpose of maintaining our own rights, and securing the rights of the nine hundred millions of our race, to which end we pledge our labors, influence, and lives.

CONSTITUTION!

SECTION I.

Art. 1st. This Association shall be known by the name of the "Leesburgh Association No. 1. of the Sons and Daughters of Freedom."

Art. 2nd. The great principle of our "union," is the equality of human rights, to which we pledge ourselves; as also to the maintenance of the "right" and "true" under all circumstances.

Art. 3d. That in the establishing of our character, and in the advocacy of our principles as "Sons and Daughters of Freedom," our only weapons shall be those of "Truth" or moral suasion.

SECTION II.

Art. 1st. The officers of this association shall consist of a President, Vice President, Recording Secretary, Corresponding Secretary, Treasurer, and a Business Committee of three.

Art. 2nd. The officers of this association shall be elected quarterly, by a majority of all the voters present. Said election to take place on the first Thursday in Jan. April, July, and October.

SECTION III.

Art. 1st. It shall be the duty of the President to preside over all meetings of the association, (when present) to preserve order and decorum, and to call special meetings of the association when called upon so to do.

Art. 2nd. It shall be the duty of the Vice President to assist the President, and in his absence to discharge all the duties of Presiding officer.

Art. 3d. It shall be the duty of the Recording Secretary to keep, (in a book for that purpose) an exact account of all the business done by the association.

Art. 4th. It shall be the duty of the Corresponding Secretary to hold intercourse with other associations, or persons on matters pertaining to the association, under the direction of the Business Committee.

Art. 5th. It shall be the duty of the Treasurer to take charge of all the monies belonging to the association, and to employ such monies as the association may direct, and to make settlement with the association at the expiration of his term.

Art. 6th. It shall be the duty of the Business Committee to see that all necessary arrangements are made for the comfort and convenience of the meetings of the association and to see that all business comes before the association in due form, and at the proper time, and to assist and advise the Corresponding Secretary when necessary.

SECTION IV.

Art. 1st. This Constitution may be amended at any time, when a majority of all the votes present shall be in favor of such amendment: provided that no alteration or amendment shall take place without notice having been given at least two weeks previously.

Art. 2nd. All amendments of the Constitution, to take effect immediately after their passage.

SECTION V.

Art. 1st. No person shall be considered a member of this association, who is known habitually to violate any of the principles set forth in this Constitution.

Art. 2nd. Any person shall be at liberty to withdraw from this association, at any time by communicating that fact to the President in writing, with his reasons for so doing.

Art. 3d. No person shall be deemed ineligible to membership, on account of color, sex, age, condition or country.

Art. 4th. The watchword, and motto around which our spirits rally shall be "Right, Truth, and Union."

SECTION VI.

Art. 1st. If any member of this association shall at any time in consequence of sickness or otherwise be in need of watchers &c. it shall be the duty of the Business Committee immediately to appoint two of the members for each night, until the next regular meeting of the association, when that business shall become association business.

Art. 2nd. If any of the members of this association shall at any time, through sickness or other causes, be placed in necessitous circumstances, the association shall make proper inquiries, and to the extent of their ability render "aid, and comfort."

Art. 3d. In order to meet the above contingencies each member should contribute from time to time, to the common fund, as his circumstances may allow, and his judgment dictate.

Art. 4th. Should any member be taken from among us by death, the members of this association shall attend the funeral, and render such aid as may be needed.

ANTI-SLAVERY BUGLE.

SALEM, JANUARY 28, 1848.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

Friends of the slave, fill up the list! Volunteers are needed! The exigencies of the cause demand them, and they must be had. The Executive Committee need your immediate aid—will you give it? Fifty subscribers to the following plan are indispensable—there ought to be a HUNDRED, and would be, if all who profess to love the slave would do according to their ability. Send in your names without delay.

A Promise.

We, the undersigned, do hereby agree to pay to the Ex. Committee of the Western A. S. Society, \$10 for the support of the Bugle against the 1st of April 1848; with the understanding that in consideration thereof we are entitled to ten copies of said paper for one year, to be sent without further charge to such persons as we may direct, provided they are applied for before the 1st of July, 1848.

- 1 Isaac Trescott, Salem,
- 2 Wm. Lightfoot, "
- 3 Jas. Barnaby, "
- 4 Benj. S. Jones, "
- 5 J. Elizabeth Jones, "
- 6 Lot Holmes, Columbiana,
- 7 T. Elwood Fickers, New Garden,
- 8 B. M. Cowles, Austintown,
- 9 Valentine Nicholson, Harveysburg,
- 10 Dr. Abraham Brooke, Oakland,
- 11 E. Poor, Richfield,
- 12 Danl. L. Davis, New Vienna,
- 13 Simon Dickinson, Chagrin Falls,
- 14 Saml. Brooke, Salem,
- 15 H. M. Cuse, Rootstown,
- 16 Lydia Irish, New Lisbon,
- 17 Stephen Reed, Ellsworth,

To those Owing Pledges.

There is on the books of the Western Society a list of pledges made since the first of June last amounting to about one thousand dollars.

The Executive Committee is greatly in need of funds. Will not those owing pledges forward them? If those who have pledged considerable sums, cannot at present conveniently pay the whole amount, they will please forward a part, and thus relieve the Committee from its present necessities.

Editorial Correspondence.

BELLEROCKE, Jan. 14, 1848.

DEAR FRIEND:—Our last meeting at New Vienna was larger than either of our previous meetings at that place; and one of the subjects we discussed by request was

THE MEXICAN WAR.

The Whigs probably thought we would hold up the Democrats to the indignation of the people, and condemn them for their support and justification of the war, and so we did; but unfortunately for the complacency of some who try to persuade themselves that the Whigs are very much opposed to the Mexican crusade, we showed that the conduct of that party was, if anything, more infamous than that of the Democrats. We remembered that while the Whigs denounced the war upon the floor of Congress and asserted in their speeches that it was an Executive measure, that on the same day they voted for what they denounced as a lying Preamble, declared that it existed by act of Mexico; and for a resolution, giving the President authority to raise men and money to fight it, thus making themselves responsible for it, and endorsing its character. The facts too, stood out before us that Whig generals were down in Mexico, leading on against the people of that country volunteer marauders, the greater part of whom the whig papers boasting claim as members of their party; that the great Whig defender of the Constitution with all its "solemn guarantees" to slavery, had sent his son—Captain Webster—down there to burn, kill, and destroy; that the embodiment of Whig principles, the Ashland slaveholder, had not only offered up his son upon the altar of Mexican invasion, but had expressed a hope that he might himself have the pleasure of killing a Mexican.—These facts, and many others of a similar character, presented the Whigs in no very enviable light—the theoretical condemners of the war with Mexico, but its practical supporters.

THE DISCIPLE SLAVEHOLDER.

At the close of our meeting at Vienna we had a brief interview with the Antioch slaveholder referred to in a previous letter. Although receiving the earnings of his human chattel and claiming them as his own, he assured us he did not hold him as a slave.—We told him that if such was the case, he

surely could have no objection to go before a magistrate, make a formal declaration of the same, and execute a release of all claim he had upon him as a slave. We invited him to do this, and offered to pay the expense of the deed of manumission. He declined, and said that the law of Kentucky would hold him responsible for the man's good behavior and support if he should free him, a responsibility he was unwilling to assume. We offered to stand between him and the laws, and bind ourselves to him that he should not suffer pecuniarily by any Kentucky law by the act. But no, he would not emancipate; he chose to cling to the slave entailed upon him, and we leave others to say, whether he is not a slaveholder in principle as well as in fact.

MEETING AT WILMINGTON.

At Wilmington, the county seat of Clinton, our meeting was small for the size of the place, and would have seemed cold even to a moral Nova Zemblaian. The audience appeared to have hardly as much life as Thom has thrown into his group of Tam O'Shanter statues. When gazing upon the latter you feel surprised that Tam does not drink off his cup of foaming ale, but the wonder we felt in looking upon the former was, that there was actually life enough in them to breathe and occasionally move. There was no audible opposition made, no questions asked, no vocal assent given. Our voices echoed throughout the space in the cupola above, and returned to us as though they could find no resting place; could we but have had a hearty Methodist "Amen," or an indignant "not true," we should have felt as though some living person was present. Wilmington is a beautiful specimen of county towns—the heartlessness of such places is there fully developed. The place is so full of pork and preachers that there is no room for principle. Money-making and religion—not Christianity, but American religion—are recognized by it as "the powers that be," and any one who goes there on a moral mission will not question this, although he might query as to what God had "ordered" them.

A QUESTION FOR DISCUSSION.

The next meeting we attended after Wilmington was held in a school house at Liberty, which a Quaker Liberty party school director refused the people liberty to occupy. They however assembled, and it appears had adopted for discussion the question "Can Abolitionists or Christians vote or hold office under the U. S. Constitution?" This not only threw upon us the necessity of discussing the pro-slavery character of the Constitution, but also to show its anti-Christian features in other respects. The meeting was called for discussion, but the debate which ensued was pretty much like the Irishman's reciprocity, all on one side.

BURLINGTON

Was our next stopping place, where we held four meetings in the Wesleyan church. We found there a strong Liberty party influence, and some of the leaders either could not, or did not choose to understand us. We have never been in a place where we found so much misapprehension and misrepresentation in reference to Disunion doctrines and measures. General remarks were raised as though designed for personal application, and construed into personal insult—unfair inferences were drawn from what we said, and from what we had not said, and passed from mouth to mouth as though they were our assertions and not the mere inference of others. At our first evening meeting a Liberty party lawyer from Xenia, under our usual invitation extended to all to combat any of our positions or reply to any of our arguments, came in and occupied the time until nearly 9 o'clock in replying to a few things we had said, and to a great many things he anticipated we would say. We did not think it exactly the thing for Liberty party to use up the time of our meeting in this way, even for the purpose of presenting in full the claim of that party; but could have borne it with commendable patience had not the last half of the speech been a 2nd. edition of the first half without revision or improvement.

Whether or no the speaker designed it so to be, the latter part of it was certainly a speech against time, and its conclusion was at so late an hour that we had to postpone entering into a review of his argument on the Constitution until the next evening. Liberty party men are not sufficiently generous, and do not love free discussion well enough to give us half of the time of their meetings, and often do not allow us to speak at all—repeatedly have we been gagged by them. It is no wonder then that men of such principles and such conduct are so meanly selfish as to come into our gatherings and occupy not only the time we grant them, but that which we have reserved for ourselves. An infringement of the rights of those around us is quite as censurable as an invasion of the rights of the slave. The meetings at Burlington were well attended; but whether the truth fell upon any better ground than the may side of political strife the future must determine.

BELLSBROOKE.

Where an anti-slavery lecture had never been heard, was the place of our last meeting. The Universalist church was freely opened, but the badness of the roads and the breaking down of our carriage prevented us from reaching them in time for the afternoon meeting. There was a good turn out in the

evening and the people listened with attention to the A. B. C. of abolitionism. At Bellsbrooke we concluded that circumstances were such, that further appointments better not be made.

Our Visit South.

We are at our post again, and somewhat sooner than we expected when we left on our Southern tour. A combination of circumstances rendered our labors more difficult than we anticipated, and our visit less profitable to the cause than we expected to make it—though of the latter we should not speak positively, for it is only upon the unseen and yet unwritten page of the future, that the effect of any effort in a moral enterprise can be traced. It is not the work that promises most that is always most glorious in result. A simple remark is sometimes more effective than a labored argument—a brief conversation than a great speech.

We met with a striking illustration of this in an incident related to us by a former Carolina slaveholder, whom we had the pleasure of seeing in Cincinnati. With a view to benefit one of his neighbors—a poor, miserable, degraded white man—who had no visible means of support for himself and family, he proposed to procure a good place for one of his sons in the shop of a mechanic. The indignation with which this proposition was received, and the contempt manifested by the "sand-hiller" for those who would degrade themselves by working side by side with slaves, revealed to him new features in the system of slavery. He saw its depressing influence upon the white population. Another path of life was opened before him—the remark of that ignorant "sand-hiller" was the first link in the chain of events which has made John C. Vaughn the opponent of slavery, and the editor of the "Louisville Examiner."

The sudden changes in the weather made the roads almost impassable—one day they would be as solid and as rugged as New-Hampshire Granite, and before we had travelled them enough to warm our blood, they presto change, they were as soft and as miry as a Southern swamp. Under such circumstances we could not expect large meetings, but were sometimes agreeably surprised to find that in despite of frost, and snow, and rain, and mud, and freshets, many came out to hear. Another thing that operated injuriously upon our mission was the price of pork. It is said that he who desires a favorable verdict should never trust his case to a hungry jury, and to this we would add that they who wish to appeal successfully in behalf of outraged humanity, should never make it to dis-appointed pork-growers. In that part of the State we visited, so many are engaged in raising pork for the market, that the present ruinously low prices are extensively felt; and many who would otherwise have bought books and subscribed for anti-slavery papers, had no money to spare for either. Many appeared dull and listless when we talked to them of human rights—the fact that three millions of Americans were in chains, and that State and Church legalized and sanctified the deed, was a matter of very little moment to them. The degradation of man, and the purchase and sale of God's image, was no concern of theirs. If instead of these things, we had talked of raising hogs, building slaughter-houses, making pork-barrels and sausages, they would have been all attention and animation—their very souls would have shone in their eyes, and their pockets become instinct with life. Ah! what a glorious spot Southern Ohio would be, if the people there cared as much for principle as for pork!—were as much interested in maintaining human rights as in fattening swine, and labored as faithfully for the enfranchisement of man as for the improvement of hogs.

At most of our meetings we obtained some subscribers and sold some books; and where this was not effected we feared that the truth fell only upon stony ground, where it could take no root. The lecturer fights not half the battle—he should leave behind him books and papers to second the effort he has made and keep the subject before the people. Many friends of the cause place too much faith in anti-slavery speech, and far too little in other agencies.

The social part of our visit was very agreeable—we formed a personal acquaintance with many noble spirits whom we had previously known by report. We might mention several that appear to be among the very best, and most devoted friends of the cause. We wish the Northern and Southern part of the State were better acquainted, they would love each other more, and the more cheerfully co-operate in the work of emancipation.

We have already alluded to J. C. Vaughn—he spent a couple of hours with us, and seemed so good natured, so gentlemanly, so Southern in his feelings, that it is hard to conceive why the slaveholders of Kentucky made such determined opposition to the starting of his "Examiner."

John A. Collins, too, our old anti-slavery and community acquaintance, paid us a long visit and talked over old times, and the things connected with them, and called up many pleasant reminiscences. He is, of course, as active and go-ahead-a-tive as ever, for he could not help being that, whether laboring for the promotion of anti-slavery or for "God and the Whig party." He edits two Weeklies and one Daily, and to fill up the leisure

time that might otherwise hang heavily on his hands, superintends a printing establishment in which are employed some thirty workmen. We hope to see him yet in the anti-slavery ranks as he once was, and shall stand ready to give him a welcome, whenever he turns from the Whig party and the God of the Whig party.

On our first page will be found the commencement of an article in reference to the conduct of Alexander Campbell when in Great Britain, which we published to satisfy some of his friends who thought the anti-slavery papers did not do him justice in this matter. Our comments upon it are deferred until next week, when further extracts will be given.

The Yellow fever was introduced into this country in 1779 by a cargo of slaves from the African coast.

The Democrats have presented the name of JOHN B. WELLER of Butler Co. as their candidate for Governor; the Whigs, that of SEABURY FORD of Geauga Co.

Three large steamers of from 200 to 300 horse power have been fitted out at Bahia for the slave trade. One of them has succeeded in bringing away a cargo of 900 slaves from the African coast.

General Items.

CLERICAL JOKE.—At a church meeting, the pastor gave out the hymn commencing with "I love to steal awhile away." The chorister commenced singing, but not being able to recollect the tune, could get no further than "I love to steal," which he did three or four times successively, when the clergyman waggishly remarked that it was "very much to be regretted," and added, "let us pray."

Among the curious things advertised in the London Times, are the following:

"Enamorous shirts, cut on mathematical principles, and warranted to fit any figure." "The 'Nelli secundus shirt.' The 'Palla Gallica coat.' The 'Omnium coat with invisible pockets.' 'Patent firewood, four fires for a penny.' 'Cantel's patent Hydro-incubator and artificial mother for hatching and rearing poultry.'"

The Postmaster General thinks the rate of postage between this country and England is much too high. The postage on a single letter being 24 cents.

The government of Sweden has announced the complete emancipation of all the slaves in the island of St. Bartholomew.

The entire value of the imports to China, according to a report made to the British House of Commons is \$43,296,793, of which \$23,000,000, are paid for opium. The horrid effects of this infamous trade are seen in the "sallow sunken cheeks, the glassy watery eyes, the idiotic look and vacant stare, and all the loathsome ruin that vice can bring upon the human body and soul."

In 1830 the total amount of Anthracite coal received in Philadelphia was 365 tons—in 1847 there was sent to that market 2,970,370 tons.

FATHER MATHEW expects to reach this country in time to attend the annual meeting of the Temperance Union to be held next spring. He will come in a vessel under the command of one of his personal friends, a thorough going teetotaler.

The yearly cost of maintaining the military and naval force of Great Britain is \$86,000,000—several millions less than it has cost the United States the last year.

A drunkard says, that intoxication "fattens graveyards."

In 1781, continental money had so depreciated in value that \$30 was charged for half a pint of whiskey. 'Tis a great pity it sells for less now—there would be fewer drunkards if it did not.

It is said that the Fremont trial will cost the United States not less than \$150,000.

A decision has lately been given by the U. S. Supreme Court in favor of a claim of the wife of Gen. Gaines, which establishes her right to a property in Louisiana, comprising a part of the city of New Orleans, and which is worth several millions of dollars.

There is a dairy in Licking co., in this State, which makes annually \$100,000 worth of cheese.

A wealthy Russian landholder recently died leaving to his three sons 2,060 villages with a population of 60,000 serfs; and in ready money, 10,000,000 crowns.

A singular and exciting trial has just been closed at New Orleans. It was an action for an assault and battery upon the person of Ophelia Evans, an aged free colored woman. The defendants are seven very wealthy and respectable men, of whom was Mr. Genois, late a Recorder of that city. The battery seems to have been very aggravated. The most singular part of the transaction, however, is that in extenuation of the assault, a note was produced and read to the jury, written by Ophelia Evans, and addressed to the wife of one of the younger Avengers. In this note, the plaintiff accuses Madame Vergnes with

having improper intercourse with a Mulatto, the husband of one of her slaves, and indulges in language unfit for publication. The note was immediately shown by Madame A. to her family, and hence the assault and suit. The most eminent counsel in New Orleans, (Ex-Senator Soule among the number,) were employed on both sides, and after a careful investigation of all the facts, in the case, the jury returned a verdict of \$2,000 damages in favor of the plaintiff.—*Cin. Herald.*

National Anti-Slavery Bazaar.

The last Liberator contains an interesting account of this annual festival, from the pen of M. W. Chapman. Faneuil Hall was brilliantly decorated for the occasion, and crowded many days from morning till night by those who wished to see and purchase the many rare and exquisite articles contributed by the friends of freedom in the old and new world; or to listen to the soul-stirring eloquence of those who from time to time gave utterance to "high words of truth, for freedom and for God." The receipts this year amount to \$4,300, which was certainly more than could be expected under the circumstances. How this money will be applied may be learned from the following extract from the description referred to.

OUR OBJECT is the entire, unconditional and bloodless liberation of the slaves of this country.

OUR PRINCIPLES are, that slavery is not only a national calamity, but an individual sin; and ought as both of these, to be immediately rebuked, abolished and repented-of—that no man has a right to enslave another—to hold or acknowledge him one moment as property—that the right to liberty is inalienable—that the color of the complexion should never be made a bar to the enjoyment of any of the rights of man.

OUR MEASURES consist in the promulgation of our principles. In order to convict this nation of its sin, and bring it to repentance, we organize anti-slavery societies, for the purpose of sustaining lecturers, circulating tracts and periodicals, appealing to the church, the State, the pulpit, the press, the family—to men and women everywhere, of every condition and profession.

When it is remembered that the American Church sanctions slavery, by elevating slaveholders to the highest and holiest places—and that the American Government exacts a pledge of the citizen, of his physical force, to put down any attempt of the slaves to achieve their liberty—provides for the perpetuation of slavery by authorizing the slaveholder to vote on three-fifths of his slaves as property—supports a standing army at the South for his protection—invades foreign nations for an addition to his territory, and an extension of his market—enacts that every fugitive slave shall be returned to his master—it is not surprising that such an object, such principles, and such measures, should bring us into direct collision with almost every individual of a nation given over to such wickedness. To men in their civil capacity, we say that their union with slaveholders is criminal and full of danger, and must be broken up. To men in their ecclesiastical capacity, we present the highest moral standard which proclaims the slaveholder a sinner, and declares that a church that sanctions slavery has its overthrow registered on the scroll of destiny.

Of course, every obstacle that hostility, treachery, calumny and apostasy imply, will be thrown in our path. To overcome these obstacles, to promulgate these principles, to convert by these measures this nation to a sense of its high duty, we ask of all who witness our conflict. For further explanations and more minute details, we refer to the LIBERATOR, the organ of our cause, published at Boston, by W. L. GARRISON, subscription \$2 per annum in advance, and the National Anti-Slavery Standard, the organ of the Society, published in New York by Sydney Howard Gay, editor, \$1 per annum. We also refer to our audited and published reports for the last sixteen years. Still there may be those who desire at this moment, a more specific answer to the question—"How do mean to expend the money that you ask our help to raise?" We reply—

It shall be spent wholly, only and directly, in awakening, informing, and influencing the individuals whose aggregate makes up the public mind, on this primarily important question. It shall not be put into the hands of political organizations, to promote the election of any candidate, but in awakening the love of freedom, and the hatred of slavery, in all; not in aiding fugitives to escape, but to save them that painful and hazardous experiment, by abolishing that system which enslaves them; not in sending them to Africa, but in emboling them to become the free and happy elements of national strength and prosperity at home.

This money will, in short, be spent neither in compensation, colonization, nor political partisanship; but solely in propagandism; and the result will be right action in every ramification of society.

We, therefore, confidently appeal to all in every land to take part in this holy cause.—Frail, and suffering, and short-lived, are all men; but a cause like this shall strengthen them in weakness, comfort them in affliction, and steel against calamity. It shall save them from the sin of living on the side of the oppressor, and the ignominy of dying in the silent support of wrong. Be they Americans—it shall secure their children from such an inheritance of grief and shame, as the remembrance that their parents were drawn by disgraceful sympathy into the ranks of the slaveholders, when the moral battle was fought out in the United States for the freedom of a race. Be they of other nations—our country is the world; and we gladly welcome to our fraternity the children of every clime, and most gratefully receive their help in the prosecution of our sacred cause. It may—it must be, that in so doing, we welcome them to suffering. But the consolation of such a cause is proportionate to the re-education; and in its prosecution, as in the great cause of Christianity, of which its principles form a fundamental part, we are able to assure such an embrace this cause, that no man shall lose friends, or houses, or lands for its sake, but he shall receive an hundred fold of nobler recompense in this world, and a sense of spiritual life besides, to which the indolent trifles of a selfish existence sink into insignificance.

MARIA WESTON CHAPMAN.

From the Liberty Bell. Abolitionism in America.

BY ALEXANDER HOLINSKI.
FROM POLAND.

That which surprised me most, at the commencement of a two years' residence in the United States, was the hatred manifested towards those consistent republicans whom it is intended to brand, by applying to them a name of which they are justly proud. Ask at random a member of the two leading political parties—the Whigs and the Democrats—the meaning of an Abolitionist? It is a fanatic, he will answer; a disturber of social order; a villain, who endeavors to effect, by all means, the destruction of a free, glorious and powerful republic. To many people, unfortunately, an injurious adjective is worth a demonstration; and, without asking the proofs wherewith to substantiate this series of imputations, the majority of natives as well as foreigners adopt the opinion thus thrust upon them, and are disposed to propagate it, as the occasion offers, like so many parrots, whose willing memories store words devoid of sense and reason.

If, however, some traveller, crossing the Atlantic to study, conscientiously, American institutions, is struck by this strange anomaly by which three millions of men are degraded to the level of the beasts of the field, where he is to look for information which will open to him the entire truth? Will it be in the press? But out of eighteen hundred and odd newspapers which appear in the United States, there are about fifty only which are free from Negrophobia, a peculiar malady, the frightful intensity of which it is difficult for Europeans to imagine; and these fifty journals are carefully hidden from the public eye. Will it be in the deliberations of Congress? He will see the struggle between the two parties, of which one calls itself Democratic, because it fights for free trade, and the other Whig, because it advocates a protective tariff—without either of them including in its political creed the liberty of man, as proclaimed in the Declaration of Independence. Will it be in the pulpit? But he will burn with shame and indignation, if he be a Christian, on hearing in the name of the God of Justice, the defence of the most monstrous of iniquities. Everywhere, moreover, in the pulpit, in Congress, in the press, as well as in private circles, he will remark the same dislike of Abolitionism, which is vilified, execrated, and ridiculed in a thousand ways. If, then, the traveller of whom I speak is undismayed by the task which he has undertaken, he will sever the sanitary chain established by the majority against some steady and persevering adversary; he will enter the den where lives that which has been painted to him in the colors of an horrible monster. To his great surprise, the den is a temple of light, the hideous dragon the genius of truth. To speak without metaphor,—in the publications of the Abolitionists, he will find that which he has hitherto sought in vain—a faithful exposition of American Slavery as it is. However frightful the picture may appear, the traveller will find it realized in all its particulars, provided he journeys with open eyes from the Potomac to the Gulf of Mexico. To begin, then—What is that edifice which rises as a goal in the sight of the Capitol at Washington? Enter—Mr. Williams, an elegant gentleman, opens the door, and exhibits his merchandise. Do you want a boy or a girl? You can have the one or the other at the fairest price, and to your taste, as you may prefer; the ebony black, the yellow, or the white, on which not a trace of African blood is perceptible. At the end of this yard, surrounded by high walls, see, if your courage fail not, emerge from the depths of a subterranean place, at the merchant's command, human creatures of both sexes, some scarcely dressed, some scarcely able to walk in consequence of the horrible tortures they have undergone, and others obliged, as a matter of precaution, to drag a large beam from each foot.

But the Negro-pen discloses what is perpetrated in darkness. We are now in open day, on the railroad from Charleston to Augusta. The train stops at a station, and the guard opens a baggage-car. Is it to receive fresh mail-bags, or is it to take some passenger's trunk? No; two Negroes are hurried in, bearing each an iron collar round the neck, and fastened together by a heavy three feet chain. What is the crime of these unfortunate? They are runaway slaves, carried back to their dreaded masters. Let us now betake ourselves to the Exchange at New Orleans. Amidst furniture, pictures, clocks, are sold, together or separately, under the hammer, a mother and her infant child. None present themselves to preserve unbroken the strongest of nature's ties. The sobbing mother is delivered to a planter, and the little babe is sold by weight to a brutal speculator, who tears it from the maternal bosom.

If even space did not fail, my pen would refuse to conduct me through the succession of atrocious crimes, of which I have been a reluctant witness. Picture to yourself an unlimited number of facts similar to those which I have but slightly sketched; study, without being led away by the engaging manners of planters, the impure source of an ostentatious opulence, founded on the moral degradation and physical deprivation of a large portion of the human family; be convinced, as I have been, that when Americans boldly assert that the Negroes are well lodged, well fed, and well clothed, they utter three falsehoods; examine the bloody laws which would seem to emanate from legislatures of hangmen, and which are necessary to uphold a violent and unnatural state of things; contemplate the base servility which the North shows to the South in surrendering unfortunate fugitives, as if the ambiguous text of a Constitution ought to speak louder than the moral shame prescribed not only by Christianity, but by the Koran itself; follow the Federal Government in its great political measures, such as the acquisition of Louisiana, the Missouri Compromise, the War of Florida, the annexation of Texas, and the unholy War with Mexico, worthy to crown these successive endeavors to strengthen, propagate and perpetuate, if possible, the filthy sore of Slavery, and after this, you will admit that Abolitionism has invented nothing, exaggerated nothing, colored nothing. There are horrors which defy hyperboles. Use the strongest words of the human tongue, and you will never exceed the reality in describing the despotism of Russia, or the slavery of the United States. Hell itself must coin a language,

by which to express the two enormities that best proclaim the power of Satan upon earth. Abolitionism, only, registers with accuracy, the acts naturally produced by the criminal institution whose noxious effluvia penetrates in the depths of the social organization—worthy, in other respects, to command the admiration of the world. From these unquestionable acts springs an accusation which the arguments of a powerful logic enlighten, develop and confirm. It is a difficult, grateful and laudable task! Abolitionism pursues it with the devotion of the first Christians, who advanced firmly to their end, for they knew the future was theirs. Success, however long in coming, is certain, if, as history proves it, perfection is a providential law of nature.

As all great and noble ideas are linked together, those who have undertaken to abolish the propriety of man by man,—taking the high ground of universal brotherhood,—safe at the head of all movements designed to regenerate mankind Peace, temperance, the suppression of capital punishment, have them for their promoters. It is not then to be wondered at, that, existing against them the popular prejudices, the abettors of bloodshed, the drunkards and the hangmen, join the slaveholders in declaring their common enemies fanatics, disturbers of social order, and villains,—endeavoring to effect, by all means, the destruction of a free, glorious and powerful republic.

This republic becoming more free, more glorious, and more powerful, will bluish some day at having misunderstood, as did the people of Israel, those messengers of God to whom she will be indebted for shining without stain; and making amends honorable, will become more proud to have been the alma mater of an apostle of human kind, such as * * * * * than at having nurtured those warriors and statesmen who to-day obtain the applause of the multitude. Courage, then, heroic laborers! But you need not any facile voice to encourage you in your holy work; and if it crosses the Atlantic, it is only to offer itself as a faint echo of Christian Europe, who, in admiring republican institutions, abhors slavery.

Paris, France.

Southern Oddities.

"NOTICE.—The subscriber, living on Carroway Lake, on the H. & B. Bayou, in Carroll Parish, 16 miles on the road leading from Bayou Macon to Lake Providence, is ready with a pack of dogs to hunt runaway negroes at any time. These dogs are well trained, and are known throughout the Parish. Letters addressed to me at Providence will secure immediate attention.

"My terms are \$5 per day for hunting the trails, whether the negro is caught or not.—Where a twelve-hours trail is shown and the negro not found, no charge is made for hunting."

JAMES W. HALL."

The above advertisement is copied from the Richmond (La.) Journal. The Liberty Herald remarks: "In the same paper we find a morning hymn to the praise of God, a labored essay in praise of John Wesley, and an eloquent notice of a superior race-horse, in which there is an appeal 'to the Christian and Philosopher,' and to all who would not be 'unmindful of their duty to God and their country' to cherish the breed. The editor gives no intimation of his political, religious or social opinions, except what may be gathered from those particulars. There is but one editorial article; in that he apologizes for failing to issue a paper the week before.—The cause is, that his journeyman, who had just returned from Mexico, 'one of the immortal few who escaped the memorable charge on those masked batteries at Cerro Gordo,' was too drunk to work. The paper is issued weekly, when the hands are sober, at five dollars per annum."—*Scuttenville Herald.*

NOT SO BAD.—The Editor of the Maine Farmer intimates that the design of our government is sending an expedition to the Dead Sea, may be to fish up Sodom and Gomorrah, and "annex them to the United States."

THE SUBSCRIBERS take this opportunity of informing their friends and the public generally that they have commenced the Wholesale Grocery Commission and Forwarding business, under the firm of Gilmore, Porter & Moore. All consignments made to them will receive prompt attention. Upon the reception of such, they will give liberal acceptances if desired—charges reasonable.

Address Gilmore, Porter & Moore, No 26, west Front street, Cincinnati.

HIRAM S. GILMORE,
ROBERT PORTER,
AUGUSTUS O. MOORE.

Cincinnati, May 4, 1847.

Books for the People.

Just received at the Salem Book-Store, Human Rights, and their Political guarantees, by E. P. Hurlbut. Woman, her Education and Influence, by Mrs. Hugo Reid, with notes by Mrs. C. M. Kirkland. The Philosophy of Mesmerism. Book of the Teeth.

Book of the Feet. Combe's & Fowler's Phrenological and Physiological works, &c., &c.

A GREAT VARIETY Of Juveniles, selected with great care. All the standard "Water-Cure" works. Phonetic Works—all that are published in the United States.

A variety of School, Classical, Scientific, and Miscellaneous Books. Blank Books, Slates and Stationery of all descriptions.

All offered on the most favorable terms, by D. L. CALBREATH. Salem, Jan. 4th, 1848.

C. DONALDSON & CO.

WHOLESALE & RETAIL HARDWARE MERCHANTS. Keep constantly on hand a general assortment of HARDWARE AND CUTLERY. No. 15 MAIN ST. CINCINNATI. July 17, '48.

